Church Orders.
1860

PAPERS
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Rules and Orders

for the

Church of Christ's Second Appearing;

Established by the

Ministry and Elders of the Church.

Revised & Reestablished,

By the Same;

New Lebanon N. Y.

May 1860.

Introduction

Feeling an anxious desire that the house of God may appear beautiful and its inhabitants lovely, & that we may not be left to become a Proverb & a Reproach and thereby dishonor our Parents by vulgarity of Manners, I feel to impress on the minds of all a few hints which I hope may lead them to read & put into practice those rules of politeness & Good Breeding contained in the little Book entitled The Juvenile Guide and which is considered a proper standard of Civility for Believers for it appears necessary that we should find some increase in these things even to forward our Spiritual travel for I believe we can keep a seperation from the World & from their affected politeness & friendship and yet converse together and conduct towards eachother with Propriety and in

accordance with the example of our heavenly Parents & Elders who have gone before us.

My little Book is made up of Items which I have collected from various sources — And a few important Orders necessary for the protection of All who have a desire to travel swiftly in the Way of God in which the Ministry all agree with me considering that they are things we need to find an increase in and I hope the Elders Brethren & Sisters will take a part with us in this little

exertion for the increase of Zions
Inhabitants & whatever they think
we may improve in speak of it that
it may find a place in our little
Book

Concerning Conversing So much about our Food

In the first place I will quote a few remarks made by Br. Luther Wells which appear rich in sentiment It applies to the rediculous habit of concerning so much about our food and the freedom which many take to converse while eating when not at the general table. Instead of finding fault with our victuals & murmuring because things do not suit our natural appetites too salt too fresh too hot or too cold too sweet or too sour we should feel thankful for what God has blessed us with for our comfort & support in both spiritual & temporal things

How strict should be our daily walk
If men must account for idle talk.
It is so recorded that Christ did say
Would be required in the Judgement day
To prevent all talk that is idle
Let us govern our tongues with a bridle
That our words may be few & blest with grace
Then in Christs Kingdom we may find a place
Order is my life my strength and peace
It paves the way for an endless increase
Its beauty I love & keep it I will
And all gospel graces I will fulfill
Tho' Idols appear to dazzel my eyes
I will not yield to their vanities & lies
Peace and good Order shall be my aim
And shall be while Luther Wells is my name
This is the 10th day of November
And now my days & years will number
Just 70 days five years & four score
Since I first appeared on this mortal shore
Where God in mercy has placed his name
That souls may be redeemed from sin & shame
Tis a truth that I now realize
And Mothers faithful children
do highly prize.

Some may think the foregoing too childish to merit their notice. I am willing to be considered childish enough to follow Mothers children who have respected her counsel & patterned her example.

If the common custom of Believers, and some of the Children of this world, can act out civility and politeness, without the aid of that unruly member, so well described by the Apostle James; why may we not follow so good an example, and manifest our civility in the same way.

If we would bridle our tongues Saints & Angels would be much pleased with us.

Written 1858, by Luther Wells.

Little Things to do better in.

It is recorded in Mothers sayings, that she once reproved a person very severely for twisting a whip-lash on the floor, while she was conversing with him concerning his spiritual welfare.

We should all think of it, when we are seated to open our minds; or are engaged in any duty of the kind, which brings a little mortification, not to sit a long time in silence, or be twisting the corners of our handkerchiefs, or picking our finger-nails, or holding our hands over our mouths, pulling our lips &c. The proper behavior for all such occasions is to sit erect, place our handkerchief in our lap; fold our hands & proceed with our business, as tho it was a duty of ours, with which we do not wish to burden others.

2nd, When Elders are engaged in manual labor with others, it has always been thought improper for Brethren or Sisters, to take such times to open their minds, or in any other way to enter into private labors; but should go to the proper place, at suitable times.

And when any goes to the Ministry's or Elders Shops, or apartments, to open their minds, or on any other business, when their duty is ended they should withdraw; unless invited to stay longer.

When in the Ministry's or Elders apartments on unimportant business, & some one calls at the door, and are bidden in; it is proper immediately to withdraw and not wait to be requested so to do.

3rd, As all in turn have important d duties to perform; in visiting the apartments of Ministry & Elders; at which times it is decidedly unpleasant to be interrupted by the entrance

over

of another person, it is good manners, always to knock at the doors of Ministry, before entering.

4th, If admitted a hearing only at the door; & not within the apartments of Ministry or Elders; by one of them coming out of the room to attend to our call, it is very ill behavior to make an effort to see who is within, as the door is opened.

5th, In speaking of a company of Visitors, would it not be more proper to say Company, instead of "Load"? which sounds as tho' they were mere chattles or Merchandize & there might be a ton, less or more; and it would sound really odd to say a ton of Visitors.

6th, I believe it is thought polite for Brethren & Sisters when sitting together, to spread a handkerchief on their laps, to be used when necessary; and our apparel should modestly & properly adjusted.

7th I think we all agree in saying when natural relations quarrel & disagree; that they have not conquered their natural affections— And over-fondness is only an extreme of the same passion.

8th It is extremely pleasant to visit & be visited— but if we would think a little more about it sometimes, it would be still more pleasant, & far less tedious.

For one thing, Visitors wish to retire to rest at the proper time; and should always be allowed to do so.

If a visitor wishes to step aside to be alone a moment, they should be shown the way, and then left alone. If we go to their rooms to see them (And this would apply to entering the apartments of any superiors;) we should wait to be invited before taking a seat.

And as it is a poor rule that will not apply on both sides, Doctors or Superiors, should always be mindful, and invite those who appear to have business with them to a seat, as soon as convenient, after they enter their apartments.

9th Does it not seem very disagreeable after telling a story over particularly, to have some one say; "How"? "What is that you say"? "Would it not be better to wake up and try to understand the story when it is first told?

And — Again — When any one has told a story, as well as they can; it seems rude for any one to say; — "I do not believe you" "I guess it is so" — or — so" — because I heard so;. And perhaps their statements were no more correct than had been made before.

10th I have also learned that Mother Lucy whom we all know by Hear-say (; & ought to know in spirit;) was always disgusted by the spirit of ridicule, & Mimicry, where-ever she saw it; & I believe this wicked spirit ought to be banished from our midst; that the faithful may rejoice who are her Children.

Some carefully select every thing that is odd; & out of the ordinary Course; and hold it up to ridicule & derision.

Every deformity of person; whether of old or young; — Every singular gesture; — Every peculiar mode of expression, is imitated & exhibited; until none escape; from the most sacred Teacher; down to the most nervous & passionate Child.

And how can people expect to be loved, while they are constantly abusing others?

over

This wicked spirit soon controls the whole individual; who indulges it.
The evil grows, like weeds in a hot-bed:– Levity;– Brawling-laughter & the most disgusting Nonsense; covers & defaces the the whole surface of the soul; & utterly overruns; every thing, sensible, solid and serious.

For one I am willing; to assist in sending this evil spirit from among us; and I am sure it will take away no love or peace – For altho' much good is derived, man times from Visiting; Many enjoy little satisfaction; While others are unwilling to do it on this Account

Further Needful Reflections

for the wise & Considerate.

There are many beautiful Orders, for those of us, who claim to be Mothers Children; & desire to walk in her footsteps.

Some very needful ones, stand thus. — We must not go into each others apartments after evening Meeting; except on some very needful occasion.

The Brethren must all leave their rooms; while the Sisters are doing the necessary Chores therein; unless prevented by sickness or infirmity.

Sisters must neither mend; nor sew Buttons on the Brethrens Clothes while they have them on.

One brother & one sister must not be together alone; longer than to do a short or necessary duty, or errand; at any time; & must not have private talk together at all.

Neither should Brethren & Sisters touch each other unnecessarily.
Mother Lucy's advice was; for every one to look to their own Order for Counsel liberties, & instructions: And also to open their minds:— Brethren to Brethren; and Sisters to Sisters. For in this & this only; there is safety & protection.
Some for advantage-sake; will do otherwise; but no good ever results from such openings.
And again;— As we profess to be the Children of Mother; & followers of Christ; & bear a daily Cross; let us begin in the Morning: And if is a Cross to rise when the signal is given; let us take up this Cross; and then we shall have strength to go thro' the day.
Every one should feel an indignation, against a lazy sluggish sense.
Allowance is made for sickness.

Extracts; Mostly From Moral Instructions.

It shows a want of self-control; and gospel travel; to see a person fly into a passion; because of a disappointment, sudden i^n^jury, serious accident, or irritating provocations.
When such a person becomes excited; foams, — rages & racks his invention, to irritate others; & thereby disgrace himself; it is time to mark the difference between a cool considerate person; & one that exhibits the ravings of a mad many.
One appears Angelic; the other, — lost, — frantic & demoniac.
There are ma^n^y things, in which many people render themselves very absurd & ridiculous.
1st Frequent loud laughter.
2nd Reading loud when others are talking.
3rd Cutting or biting the finger-nails; Picking the Teeth, or the nose;

Pulling hairs therefrom; — or Mucus; and rubbing it in the fingers; or putting it on the Shoes, or on the Chairs; or throwing on the floor, for others to clean up. — And this is rude also; But; I forbear.

4th, Whispering often in Company.

5th, Gazing rudely at strangers.

6th, Leaving a stranger without a seat.

7th, A want of reverence for Superiors.

8th, Reading loud in Company unasked; or laughing, or whispering to divert the attention of others while any one is reading for the edification of the Company.

9 Receiving a present without showing gratitude.

10 Making yoursel, the topic of conversation.

11 Laughing at the mistakes of others.

12 Joking others rudely in Company.

13 Commencing to talk before others are through; showing that you are determined to carry your point.

14 Answering questions put to others; as if you were more capable of answering: But likely you are not, if you could see yourself.

15. Drumming with the feet, or fingers, on the ~~Company~~ Chairs, putting the feet on Cushions where people sit with clean clothes.

16 Listening to the Conversation of others when not intended for you to hear.

17 Talking with a friend in the middle of the side-walk making every body run around you, or skulking along on the left-hand side; when the right should be taken in all cases.

Two persons walking abreast; meeting one; in a narrow walk, should not sweep him off into the mud; but one should step back of the other & pass in single file.

18 Mind your own business; & let your friends have time, without ann-oyance to attend to theirs.

The Blessings of Care.

1

Dear friends; if you find any leisure,
to spare;
Let us sit down awhile and converse
upon care;
Yea; ponder discreetly that word,
& its use;
And then see how often it meets
with abuse.
The gospel of Mother which we freely
share;
Was treasured & kept, in deep sorrow
and care;
No careless disciple could ever bestow,
The gift of salvation, or cause it to flow.
And can we as children of Mother
Ann Lee;
Preserve it unspotted for others think ye
Unless thro' unceasing devotion & prayer;
We plant it in patience and watch
it with care?

Come Brethren and Sisters; Gods Word
let us heed;
And root out forever the vile Serpents
seed;
Not vainly pretending the gospel
we prize;
When the heart is a Cage of decep-
tion & lies.
It is time to awake: & jointly prepare
And build up the truth with a
spirit of care.
And first at the physical let us
begin;
Since we have grown Careless in
most every thing.
Have care for good Order; & rise with
the Bell;
For a goodly beginning inclines to
end well.
And those who're determined old
Slug to dethrone,
Had better Commence before he's
half grown.
Have care for the body which
Nature has given;

In which to prepare the immortal
for Heaven.
Keep it clean and in Order; for this
will insure;
The love of all others; who seek to
live pure.
For often unwillingly we do offend;
By some filthy habit; our very best friend.
For instance; The Custom of Blowing
the Nose;
Then wiping the fingers, on parts of
our Clothes;
Or keeping the Teeth so foul & unclean;
As to sadly disgust those, by whom they
are seen.
Since Sluts, nor yet Slovens in heaven
have Share.
Let us banish, such spirits; with labor
and Care;
For neatness & purity, are closely
allied,
And both ornamented the heavenly
Bride.
Have care for thy stomach; nor feed
to excess;

For more than sufficient, will injure
its place.
By breeding distempers; & what is still
worse;
A glutton is stupid, ill natured
and Cross.
Have care too; & eat, at the regular
time;
Not fasting; then feasting; just as we
incline;
For those who prize health; & esteem what
is right;
Will curb a disorderly; wrong appetite.
Be mannerly too; at the table; & prove;
By wholesome deportment; good Order
and Love;
That not self alone; we desire most
refreshed;
Nay; rather let others partake of the best.
Keep elbows & feet; just exactly in place;
And stare not your Neighbors too much
in the face;
But let kind attentions, from one to
the other;

Bespeak such Believers as honor their Mother.
Have, a special care too; in season to come;
And not hurry in; when the last bell is rung.
For this brings confusion; nor does it here stop;
But robs gospel Order, of one needful prop.
Have care for thy raiment; nor n needlessly soil,
Or rend any garment in mischief or broil;
Remember; thro' labor, it must be repaired;
Which, had we been careful; might all have been spared.
Have care for thy dwelling; & enter therein;
Like spirits made free; from the fetters of sin:
Nor mar thy apartments by rough clownish ways;
Which surely deserve neither blessing or praise.
Of tools have a care; which are needed in toil;

And those which are borrowed; don't
recklessly spoil;
But return such in season; with thanks
to the friend,
Who did with due kindness; the instrument
lend.
Have care for thy language; nor let it
contain;
The harsh words of anger; contention or
shame.
Nor yet; foolish bye words; which no
people use;
Save such; as all care; for their characters
lose.
Have care not to err; because others do;
But heed the small voice; when it
whispers "be true";
Yea follow the light; which illumines
the soul;
And the power of evil; will lose its control.
Have care for transgressions; and humbly
confess;
Thy sins unto God; before witnesses;
Take off every cover; each evil protest;
Tell the fact as it is; & then let it rest.

Beware that we lie not; to Men or
to God;
Lest conscience upbraid us; with
her Chastening rods.
Have care for the thoughts; nor let base
desires;
Kindle up in the soul; their unhallowed
fires;
For first in the feelings the heart we
defile;
And then comes the action; the mouth
full of guile.
Have care in Gods worship to move
in the Gift;
By active devotion; give each soul a lift;
Not stand; idly gazing; as one without
heart;
But every true member take their
equal part.
Thus prove to beholders; by your sweet
accord;
That ye are the people who worship
the Lord.
Have care for your guardian spirits of
Light;

That with no false influence; you may
unite;
For such will bear record; of our inner life
As Gods silent Watchmen; whate'er the
souls strife.
Have care for thy Brother; peculiar, or odd,
Nor treat with derision; the least Child
of God.
Have care for thy Sister; & if she be true
Strengthen such; in the path ye are
called to pursue.
Respect, for Gods spirit; where e'er it
may be;
Will add to your blessing; just try it
and see.
Deformed, or diseased, tho' the vessel appear
The wisest of Elders to them may be near.
Have care for thy Elders; nor needlessly
grieve;
Those hearts, ever ready thy woes to relieve;
Remember in sorrow, they toil for thy good
And without their blessing; thou hast
none from God.
Then care for the things which tend
to thy peace;

And care in the love, of the truth to
increase.
Whatever thy station; thy calling or fare;
At all times & places, the Word is;
"take care."
Have care to obey this; & to others do;
What most ye desire; should be done
unto you.
Think kindly; speak wisely to friend &
to foe;
Let the stream of true Charity, ne'er
cease to flow.
Have care for the spirit; the immortal
mind;
And to its advancement; let us not be
blind;
Or deaf to its calls; but; as children of
Mother;
Let us feel constant care for ourselves
and each other.
Have care for the sorrow, which others
may feel;
The Diamond of sympathy, do not
conceal.

'Tis better than slander; then let us beware;
We rob not another, of comforts so rare;
By withholding from any the spirit of love.
Nay! let us with care, in humility move,
For He who doth care for the Sparrow so small
That not e'en the least without notice can fall;
In justice; full mesure will mete us again
Such as we here mete; unto our fellow men.
Let precept; example; with labor & care;
Be ever the theme of our every day prayer;
While duty calls loudly; O! let us prepare
Our souls for the Mansions of Order & Care.
Remembering; bright numbers, will care for us still;
If we are united; in doing Gods Will.
Let each resolution, be strengthed by prayer;
Our Covenant renewed; our lives let us square.
With this for our Motto; henceforth we'll agree;
The true burden-bearers, of Care, we will be.
Have care for the souls, of those far abroad;
Who know not the path; leading homeward to God.

Take care; that we judge not; bright pearls
there may be;
Many fathoms, below; what our vision can see
Let every step this inscription e'er wear;
In all that ye do, Watch and pray, yea;
"Take Care."
If we're consecrated; & all that we have;
Wise Stewards, in God's holy house, let
us live;
Use all things with prudence; for nought is
our own;
Save what is possessed by the Members;
as one.

Copied Jun 17th 1889.

Preface

Believers in Christs Second appearing who are united in one body, possess one united and consecrated interest, & therefore must in all things and under all circumstances, be influenced, led and governed by one spirit, which is the Spirit of God; and be subject to one general law, which is the law of Christ, in this day of his second Appearing.

But, as this general law comprehends all that is necessary ~~and~~ religious for the moral and religious goverment of believers, so it is divided into a variety of statutes and rules which will apply to all general cases, and teach us our duty in the various situations and relations to which we may be called.

The first and great command enjoined upon all Believers, is that we love the Lord our God with all our heart, might, mind & strength and the second is like unto it, that we love the Brethren and Sisters as ourselves.

Under the influence of the first we shall always be obedient to our Parents and Elders in the gospel and under the influence of the second, we shall do to all mankind as we wish them to do unto us.

It may not be improper here to remark, that the orders and laws of Zion relative to her seperation from the spirit of the world within and without, and relative to confession and repentance of sin, and reconciliation between dissenting parties; also to selfdenial, purity, and a proper intercourse between the sexes, and the order of the

anointing of God, and the trans-
mission of the same to successors
&c are unchangable

But, these rules and regulations
relative to health, economy, and
such as are the attendants of local
circumstances in the social con-
nections of society are subject to
such modifications, amendments
or repeals as circumstances require
for the union and protection of
the various societies and families
throughout Zion.

And, it is, consequently, the
privilege and duty of the Lead, in
each society & family to add or
diminish the number of such
in this book as their situation
and circumstances requires for
the safety union and protection
of the people under their charge.

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Part. II.

Sections. I.

Orders Concerning the Duties of Trustees Family Deacons & Deaconess and the Duties of other Members thereunto

1 Believers must not run in debt to the world

2 The order of the gospel requires Trustees, before making any heavy purchases, to ask council, and obtain union of the Ministry and Elders of the Church or family over which they preside.

3 Believers should not require interest of eachother in money borrowed to purchase the necessities of life (or comforts

4. Members should not purchase articles for themselves without the liberty of the Deacons or Deaconesses each sex in their own order

5 No new fashions concerning manufactures clothing or wares of any kind may be introduced into any society of Believers without the sanction of the Ministry of the society. And superfluous articles should not be purchased or used by Believers.

3.
Conditional Orders.

1 The family deacons are responsible to the Elders in all matters of importance that come under their cognizance concerning the temporal buisness of the family.

2. Members employed to do business for the Trustees, at home or abroad must render a full and explicit account to them, of all expenditures and transactions when such duties are performed

3. Where the order of the gospel is fully established, members should not apply to office Deacons or Deaconesses, for needful articles or for articles of convenience, nor money for the purchase of the same, but, to the family Deacons and Deaconesses.

4. Brethren and Sisters have no liberty to make for themselves, or for others, important accommodations or conveniencies without the union or consent of the Deacons or Deaconesses, each sex in its own order

5. It is the duty of family Deaconesse & Deacons, to dictate the cooks and the duty of the Elders &

Eldresses to see that good order is attended to concerning the same

Supplement

Important Counsels

Trustees desiring the help of other members to do buisness for them, or to perform any of their official duties at home or abroad, must apply to the Elders for the same.

2. When two or more are out together, they should as far as consistant, both eat at one tavern, and sleep in one room; and when walking the street together endeavor to keep together as much as consistant.

3. Those who go out on buisness for the trustees, have no more right to buy, sell, barter or trade for themselves, in any way than any other members of the family

4. As the Trustees are called to be examples of godliness, gospel plainness, prudence & good economy in temporal things they should not purchase for themselves or receive as a gift, or present to be kept by them, or at their places of residence, any article or articles that are superfluous, unnecessary or such as are disowned in the church or family over which they preside

5 Trustees should attend to meetings with the family as far as their duties will possibly admit, as they need the union and strength of the body of the family they should also attend to meals with the family as far as possible, that they may know how to feel for their temporal needs & circumstances with regard to provisions.

6 When believers resort to taverns and public places, they should not blend with the wicked

by uniting in unnecessary conversati-
-on, jesting joking & talking upon
politics with them, or disputing or
inquiring into things which serve
to draw the sense from the pure
way of God.

7 All Believers who go
out among the world, should ob-
serve, as far as possible, the order
of kneeling at home, and should
strive to kneel in prayer each day.

8. A supply of such small
tools & articles as sisters need, which
brethren make, should be made
by order of the Deacons & delivered
to the family Deaconesses to
whom the sisters should apply
for the same when needed.

9 If Sisters desire tools
conveinances, or articles of manifac
ture which come in the Brethren
line of buisness, & which it would
require much time to make they
should apply to the family

Deaconess; but if it be small chores they may apply to the Brethren for the same

10 Family Deacons and Deaconesses should have the general oversight of all work done in the family for sale, and the general dictation of persons employed at the same, in union with the trustees.

Section. III

Orders relative to Physicians

1. Brethren should not apply medical aid to Sisters who are sick without the knowledge of Sisters who stand in the lot with them and the same rule applies to Sisters where there are Brethren Physicians.

Counsels

1 The Physicians should at all times, hold themselves accountabl to the Elders. with regard to the administration of medicine.

2 When an individual is so unwell as to be necessiated to resort to the place of the sick

the Physician should make the case known to the Elders.

3 If any of the Brethren or Sisters need assistance in the medical line, they should apply to the Physicians of their own family & of their own sex, if there be such, and, if not, to such as are appointed, and give themselves up to their directions as it respects their medical treatment. All however have liberty to request such medicines as they desire, but are counselled to abide the decision of the (Physicians) whether it be suitable for them to have it or not

4 It is advisable for Believers to avoid employing doctors of the world, except in some extreme cases, & in such case, the Ministry and Elders should decide whether it be proper or not.

Part II

Section I

Orders concerning the Confession of Sin And Opening the Mind

No Believer can be justified in keeping any sin covered under any pretence whatever. but all are required to make confession thereof to those who are appointed in the order of God to hear them

2 If any member should know of any sin or actual transgression of the law of Christ in any one of the family or society &c have reason to believe

the same is not known, or has not been confessed in order, the the member to whom the matter is known is bound to reveal it to the Elders, so that sin may be put away, otherwise they partic-=ate in the guilt & condemnation thereof

3 All Believers who ignorantly, carelessly or willfully break the sacred orders of the gospel, are required to confess the same in the line of order; and this should be done before assembling to worship God.

4 All trials must be opened to those set in order to hear them & to no other person

5 If any member not appointed to hear openings, attentively hear disorderly persons disclose their trials or their disaffected feelings concerning Ministry, Elders, Deacons, Brethren or Sisters, it is solemnly enjoined

on such to make confession of the matter to their Elders as a transgression of the order of God in hearing such opening

6 No member of the family who may be admonished or reproved by the Elders for any fault whatever, is allowed to make any inquiry, or take any pains to find out by whom the matter was opened to the Elders.

7. Members should not go to the Ministry to open their minds without the knowledge of their Elders, unless the Ministry call upon them for that purpose; in which case it is their duty to be free. And if members manifest to their Elders a desire to see the Ministry the Elders should make it known to the Ministry.

8 If any member should discover any violation of the

law of Christ, or any thing contr
ary to the known precepts of the
gospel, in any person entrusted
in any lot of care either spiritual
or temporal, however high or im
portant their lot & calling may
be; the person making the dis
covery is bound to make it known
to the Ministry, or to some one
appointed to hear openings

9 If any person should be over-
-come with anger so as to lay a
Brother or Sister in the lie, or
speak or act contrary to the gospel
of Christ, or, by any means try to
irritate or wound the feelings
of a Brother or Sister they are
not justified, till restored by
confession

10 No member is allowed
to present himself to worship God
when under the condemnation
of sin unconfessed, But, all are
required to present themselves

to worship with clean hands, and pure hearts, and a justified concience.

11 If Brethren have aught to open concernang any Siser, they must open it to their Elder Brethren, and if Sisters have aught to open concerning any Brother, they must open it to their Elder Sisters

Section. III.

Orders concerning the Worship of God Attend to Meetings &c

All are required to attend meetings at the appointed time. and no one may be absent from meeting without obtaining permission of the Elders for the same

2 If any member is absent from meeting without the [illegible] Elders knowledge [illegible] and union such an one should inform the Elders of the cause of absence the first opportunity after meeting.

Supplement.

Counsels &c

1 All while sitting in retiring time should sit erect and in straight ranks.

2 All should attend to the reading of the hymn or Anthem that is to be sung in meeting, which should always be read in retiring time. and none should have any conversation upon any thing except it be very needful; neither should they sleep, or idly lounge away the time, or leave the room except it be very necessary.

3 All should go into meeting in the fear of God walking softly or upon their toes, except unable to do so, and no one should have any talking or laughing or hanging upon the railing while passing to or from meeting

4 When Brethren and sisters place themselves in a body in meeting for the worship of God, the ranks should be straight; not only to the right & left but also forward and back; and forward ranks should always be as long as any of the rest; and by no means should there be vacancies in the ranks; it has a tendency to excite disunion.

5 Brethren and Sisters should not allow themselves to be gaping or yawning in meeting

6 When any person is kneeling in devoted prayer whether in meeting or elsewhere all who are present should attend and not be otherwise engaged.

7 Brethren and Sisters should repair to their rooms when the signal is given for that purpose, and retire in silence, the appointed time

and labor for a sense of the gospel, before attending meetings.

Section VIII.

Orders concerning the Sabbath

No books except the Bible and believers publications may be read on the Sabbath, except by permission of the Elders;

And Newspapers, periodicals, Advertisments Almanacs, Pamphlets, Literary, Scientific, Miscellaneous, unreligious or worldly Books, of any kind should not be read on the Sabbath

2 No kind of fermented liquors should be used on the Sabbath except medicine administered by the Physicians.

3 There should be no riding out on the sabbath unless duty requires

4 Clothes for the wash should not be carried to the wash house on the sabbath after sun rise, until after supper at which time the Sisters may prepare them for washing

5 No one should walk out on the sabbath, except on duty

6 Cutting of the hair pareing of the nails, blackning or greasing of shoes boots and such like things should not be done on the sabbath.

Conditional Orders

There should be no baking of bread, cakes, or pies; no frying of cakes, and no cooking of meat in any way on the sabbath. Fruits and vegatables should not be prepared for cooking on the

sabbath, neither should they be gathered unless in case of great necessity

2 Shaving the beard should not be done on the sabbath unless in case of great necessity, when it is quite inconsistant to avoid it

3 Where there is dwelling house room provided, shops should not be frequented, or occupied as a residence on the sabbath; but when duty renders it necessary to visit them tarry should be short as consistent.

4 Shop windows fronting the street, should not be left open on the sabbath, except on some needful occasion.

Counsels

No labor should be performed on the sabbath that can consistently be avoided, but all should keep the day holy & sacred unto

the Lord

2 Bathing, or showering if done on the sabbath should be early in the morning, except in case of sickness.

3 Loud or boistrous talking or laughing, also conversation upon politics, war, or worldly subjects in general; also telling worldly stories should be avoided.

Section IV

Orders concerning Christmas and Days appointed by goverment to be kept

In conformity to the general practice of christendom (so called) Believers should keep Christmas, and on this day should examine themselves in regard to their union with eachother and if hard

feelings or grudges are found,
they should this day be put away,
and reconcilliation should be
made, & union gained between
such as have been dissensions.
that the spirit of Christ may
abide in every soul

2 Christmas should be kept
sacredly like unto the sabbath
until sunset.

3 Days appointed by the
goverment for fasting & prayer,
or for thanksgiving are also
required to be kept and regarded
Believers should attend one
meeting, and devote the
remainder of the day in clean
ing and putting things and
apartments in order.

Section V

Orders Concerning intercourse

between the Sexes

1 The gospel strictly forbids all private union between the sexes, in any case place or under any circumstances whatever

2 One brother and one sister must not be together alone at any time longer than to do a short & necesary duty or errand and must not have private talk together atall which they desire to have unknown to their Elders; neither should Brethren and Sisters touch each other unnecessarily

3 Brethren and Sisters must not make presents to eachother in a private manner

4 Brethren and Sisters should not pass eachother on the stairs

5 Brethren and Sisters should not shake hands together.

6 Sisters must neither mend or set buttons on Brethrens clothes while they have them on

7 It is not allowable for Brethren & Sisters to give to or swap with eachother any tools, books, or clothing of any kind without the knowledge and union of those who have charge of providing such things.

8 When Brethren go to Sisters rooms, or Sisters to Brethrens rooms, they should always rap at the door and wait to be bidden in.

9 Brethren and Sisters should not dress in garments belonging to the opposite sex, nor allow themselves to try on such garments.

Conditional Orders

Brethren and Sisters should not work together much length of time except on special occasions, and then in union with the Elders.

2 Brethren and Sisters should not write for eachother nor to eachother, without liberty from the Elders.

3 If Brethren or Sisters need instruction in reading writing or music, or any other branches of literature or science they must receive it from their own sex, or by such persons as the Elders may appoint.

4 Brethren and Sisters should not go into eachothers appartments after evening meeting at night except on some very needful occasion.

5 The Brethren should all leave the rooms while the Sisters are doing the necessary chores therein, unless prevented by sickness or infirmity

6 When Sisters walk out into the fields, to the barns, or Brethrens shops, there should be at least two in company. Eexceptions should be by liberty of the Elders.

Counsels

Brethren should avoid shaking hands with the women of the world, as far as consistant and Sisters should in like manner, avoid shaking hands with men of the world.

2 When Brethren go to Brethrens rooms or Sisters to Sisters rooms it is pretty to ask, before entering rooms where they do not live

3 Brethren or Sisters should avoid sitting or standing on the outside steps platforms or in halls to hold lengthy conversation, either Brethren with Brethren, Sisters with Sisters, or Brethren & Sisters together

4 In time of meeting for worship, and in union or singing meetings, there should be at least five feet distance

between the ranks of Brethren & Sisters; and no one should stand or sit in a lounging or awkward posture.

5 All should attend union meetings at the appointed times, unless special duty requires them to be absent.

6 When consistent to avoid it Brethrens & Sisters shops, should not be under one and the same roof.

7 It is not recomendable for Brethren to go to Sisters shops, or Sisters to go to Brethrens shops, for the purpose of partaking of melons fruits or nuts.

8 Brethren and Sisters should avoid hanging their garments together.

Section. VII

Orders Concerning the Language of Believers

All filthy stories, and all conversation which tends to excite lustful sensations, are directly contrary to the purity of the gospel and utterly forbidden, and, whoever offends in this matter must make confession before meeting, or stand behind all in the ranks, when assembled for worship. All who hear, or listen to any such story or conversation are required to open it before meeting

2 All telling of falsehoods, evil speaking one of another,

backbiting or tattling are utterly forbidden by the gospel.

3 No one should carry news from one to another, that will stir up and make mischief; or bring up faults and failings that have been confessed and put away

4 Believers should not compare their Brethren and Sisters to filthy vagabonds of the world.

5. Worldly titles should not be applied by believers to their Brethren and Sisters

6 When Brethren and Sisters seek a favor one of another they should always ask in a becoming manner as, "Will you be so kind" &c And, when a kindness is received should return thanks respectfully, as, "I kindly thank you".

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When Believers hold con
tion with those who have left
y of God, they should correctly
the same to their Elders.
No Believer should rehearse
mistakes of any one, in the
r out to those not having
ledge of the same, so as to
them down from one gen
n to another.

Counsels.

Believers should not call
names, use by words, or
lly expressions, neither
ld they address each other
worldly titles.
Believers should avoid
nting the cursing & swear
f the world, when relating
ries of such language, or
nstances with which it
connected.

3 It is ungodlly, for Brethren and Sisters to threaten of rejecting their privelege in the way of God and turning back to the world

Section. VIII.

Orders concerning the furniture of Retiring Rooms.

1 No maps Charts, & no pictures or paintings should ever be hung up in the retiring rooms; and no pictures paintings, or likenesses, as Daguerrotypes &c set in frames or otherwise should ever be kept by Believers.

Modest advertisments may be put up in the Trustees office when necessary.

2 If any one mars, breaks or destroys any article of furniture in the retiring room where they live, it is the duty of such to acknowledge the same to the Deacons or Deaconesses as the case may be & if possible to repair the injury

3 Newspapers should not be read in retiring rooms except by special liberty of those set in order to give the same

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The furniture of dwelling rooms among Believers should be plain in style, and unembellished by stamps, flowers, paintings and gildings of any kind. And looking glasses ought not to be purchased by Believers exceeding about 12 by 20 inches.

Section VIII

Orders concerning Books Pamphlets & writings in general

1. Very superfluous marbled or gilt-books or papers should not be used among Believers.

2. Brethren and Sisters are not allowed to purchase or borrow books of the world, or other families of Believers without the permission of the Elders of the family where they live.

3 No one should read books when out among the world, that are not allowed of among Believers. If the world should offer any Believer a book, that would be allowed of, tho they might not have had liberty to get such a book, it would be better to get it than to give offence; but it should

be shown to the Elders, before it is read or circulated

4 No books, pamphlets or Almanacks of any kind are allowed to be brot into the family without the knowledge and approbation of the Elders.

5 All letters received by any member not set in order to transact buisness, with the world or with other Believers, should invariably be shown to the Elders, and this should be done before being read to or by any other person.

6. If any member should write a letter to send abroad, it should be shown to the Elders before it is sealed or sent away; But the, Office Deacons are allowed to write or recieve, letter <u>on temporal buisness only</u>, without showing them to the Elders. But all communications written or received by them, or any other person, not

connected with business transact-ions in the line of their official duties should be shown to the Elders.

7 No Hymns Anthems, or songs of any kind, or any other writings, except as before shown, may be carried out of, or brot into the family, without the knowledge & approbation of the Elders thereof

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Newspapers should be subscribed for, by those at the Office as a general rule, and none should come into the family except by the knowledge of the Elders

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Counsels.

One or two family journals should be kept by each family in which all important

occurrences or buisness trans actions of the family, aside from the office should be registered.

Section IX.

Orders concerning going abroad and Intercourse with the World

When Believers need to go abroad, out of the line of their ordinary buisness, they should obtain the union of the Elders; And persons employed to do buissiness should inform the Elders if they are to be gone over night

2 When members of the family need spending money they should apply to the family Deacons, or those set in order for keeping the same, and to them a correct account of all expenses should be made, when the money is returned.

3 It is not allowable for Believers to go into museums

theatres, or to attend caravans or shows, to gratify curiosity

4 One Brother and one Sister, must not walk out or ride out together without a third person; nor take a child under ten years of age for their only companion. Any exceptions to this rule should be by special liberty of the Elders.

5 In families gathered into order, no members but those appointed for that purpose by the Elders should keep money.

6 When Brethren and Sisters go from home, for a ride, for a visit, or if absent over night on business they should give the Elders an account of their proceedings & circumstances attending their journey when they return home

Section X

Orders concerning the litter ary education and Schooling of Children

No members but those appo inted by the lead may study, Physic, Pharmacy, Anatomy Surgery, Law &c, And Phren ology, Mythology, Mesmerism, and such sciences as are foreign from Believers duty may not be studied at all by Believers.

2 Spelling reading writing linenear, drawing Composition English Grammer, Arethmatic Mensuration; the science of Agricu lture; Agricultural chemistry Physiology, A portion of History and Geography, Music, Moral science Good manners, & True religion, are

sufficient, as general studies for children among Believers

Section. XI.

Orders concerning the Dead

When the spirit is departing and a person is breathing the last, all present should kneel in prayer.

2 It is sufficient to dress a male corpse in a shirt and shroud, a handkerchief, and a muffler if necessary. And for a female, add thereto a cap and collar.

Section XIII

Miscellaneous Orders

All wrestling, scuffling, beating, striking or fighting in any sense of the word, is utterly forbidden by the gospel.

2 No person may have private communications written, spoken or in action intentionally secreted from their Elders.

3 No kind of ardent spirits may be drank by Believers, except by order of Physicians

4 It is an established order for Believers to kneel in prayer, on retiring to rest at night, and on rising in the morning

5 It is an established order for Believers to kneel before and after eating, when at

home, and among themselves and when among the world as far as consistant, and when kneeling in prayer and thanksgiving all should shut their eyes & devote their souls to God.

6 No unnecessary figuring or lettering, and no superfluity should be used in marking tools or garments

7 No writing with red ink should be done by way of embellishment.

8 No gilding may be put upon books manufactured by Believers, and no names of individuals may be lettered in gold leaf upon the outside covers of books of any kind.

9 Boys under fifteen years of age should not make any use of guns, and the longer they let guns alone the better, as hunting is not recommendable

10 Fancy articles any kind, or articles that are superfluously finished, trimed, or ornamented are not suitable for Believers. and should not be purchased or used.

Conditional Orders

1st All should rise in the morning at the signal given for that purpose, unless prevented by sickness or infirmity.

2 Brethren should leave their rooms within fifteen minuets after the signal time of rising in the morning, unless prevented by sickness or infirmity

3 All who sleep in one, in and the same room, should kneel, and retire to rest together, as far as consistent; but if any desire to sit up to work or for other purposes they should get liberty of

the Elders, and inform those with whom they lodge.

4 There should be no talking after retiring to rest at night, except on some important occasion.

5 Those appointed caretakers of dwelling rooms are responsible that good order is maintained therein, and that disorder, is reported to the Elders.

6 Visiting between the world and Believers should be done at the office, in families where there is one, except otherwise directed by the Elders.

7 Brethren & Sisters should not give away any of their garments, or tools, without the union of the Deacons or Deaconesses Taylors or Tayloresses who have charge of providing such things.

Where public stores are kept, the place of storage should be secured by locks and keys,

2 Cider if kept at all should be secured by lock and kept under the charge of some suitable person.

3 When Brethren or Sisters wish to make presents to their friends among Believers or elsewhere, they should obtain liberty of their Elders, and those first in temporal care to do so.

Part XIII

Section II

Concerning Temporal Economy of Prudence Neatness &c

No kind of liquid matter should be thrown out of the windows of painted buildings; and no apple pairings nor the refuse of any kind of fruit should be thrown out at the windows of the dwelling house or shops into the dooryard or street.

2. Brethren or Sisters should not throw away their old shoes, boots socks or garments but they should be shown to those who have the charge of such things, to be disposed of as they deem proper

B. Flowers, fruit trees or Shrubbery should not be set around, or adjacent to the dwelling house or shops that occupy a front position.

No kind of filthy rub
bish may be left to remain
around the dwellings, or shops
nor in the dooryards or streets.
in front of the dwelling houses
or shops.

2. All the gates should
be closed on saturday night
in the summer, and work rooms
should be swept & the work and
tools should be put in order
and safely secured from thieves
and fire

3 When a pane of glass
gets broken in a front window
it must be mended before
the Sabbath

Section: III.

Orders to Prevent Loss by Fire

1. No person should carry fire about the dooryard, or among the buildings, unless safely secured in a lantern, fire box, or other safe vessel.

2. No one may enter a closet clothes room, or other by place, not frequented with an open light.

3 Lighted lamps or candles must not be carried to the barns, or other out buildings, unless enclosed in a lantern. And no lanterns are allowed to be carried on to haymows, nor to be opened in barns nor in any place where sparks would be liable to set any thing on fire.

4. No lighted lamps or candles may be held over chests, drawers, shaving baskets and such like places

5 No one may go to chests of clothing, drawers, shaving baskets, woodboxes, closets, or back & by places while smoking; neither may they empty their pipes in spitboxes, nor go to smoke in uninhabited rooms.

6 It is not allowable to go out of doors anywhere among the buildings, with lighted pipes and it is better not to smoke at all.

7 It is not allowable to boil oil or varnish in our buildings any where.

8. No ashes may be emptied in to their place of deposit, after 1 Oclock in the afternoon; neither may ashes ever be taken up in a wooden vessel; and ash vessels should not be set or hung on wood boxes or near shaving baskets, with

ashes in them.

9 The snuff of a burning lamp or candle should never be dropped into spitboxes where there is sawdust, or any combustable matter.

10. Spitboxes should not be left under the stove hearth at any time.

11. When a room is left for much length of time, or for the night, the stove door should be shut if there is fire in it, and the place secured from fire.

12 Chimneys should be burned out once a year, and at a time, when the roofs are sufficiently wet to prevent taking fire

Section XIII

Orders concerning Beasts

No Believer is allowed to play with cats & dogs, it is strictly forbidden, neither should they make room mates of them, nor make unnecessary freedom with any of the beasts of the field

2. No dogs may be kept in any family that is gathered into order

3. No beast belonging to the people of God may be left to suffer with hunger thirst or cold, in consequence of neglect, on the part of those who have care of such beasts; but all should be kept in in their proper places and be properly attended to according to their needs.

4 No beast or any living thing, may be wantonly pained injured or tortured; and no living being should be corrected or chastened in a passion

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Horses and cattle must not feed or run together in one pasture

2, Beasts must not be called by the given or christen names of persons.

Section. IV.

Concerning the order of the Natural Creation

Different species of trees or plants may not be engrafted or budded upon eachother, except pears which may be engrafted upon the quince.

2. The different species of animals should also be kept distinct each in its own order.

3. No fowls may be set on the eggs of fowls of different kinds

Counsels

Believers should not spend their time in cultivating fruits and plants, not adapted to the climate in which they live

Section. V.

Orders concerning Building Painting &c

Beadings mouldings and cornishings, which are merely for fancy may not be made by Believers

2. Odd, or fanciful styles of archetecture, may not be used among Believers; neither should any deviate widely from the common styles of building without the union of the Ministry and Elders.

Counsels

It is advisable to paint Meeting houses white without, and, of a bluish shade within, for the sake of uniformity. Dwellings should also be as near uniform in color as consistent, and shops in like manner should be uniform as far as practicable, and a little darker than dwellings.

2. For uniformity it is advised for Dwelling House floors, if stained at all, to be of a redish yellow.

3 Back buildings, as Barns woodhouses &c if painted at all should be of a darker hue than dwellings, or shops, as Red, Brown, Umber Lead color Chocolate or some such modest color. But when such buildings front the street, or com

mand a sightly aspect, they should be painted like shops.

4 It is imprudent and unadvisable to paint such articles as come to ready wear, so as to wear out before they rot out.

Section. VII.

Miscellaneous Counsels

Brethren and Sisters should avoid thronging the Office to visit Believers late in the evening, or as they are about to return home.

2. Members should not tell the gifts or peculiar regulations of the family in which they live to other families.

3 Brethren and Sisters should not leave their companions in employ to be gone over half an hour without giving them information where they are going.

4 Lengthy conversation should not be held in the street if consistent to avoid it.

5 It is unsafe and improper, to redrill a hole in a rock when it is charged for blasting

6 It is advisable for Believers to abstain from all kinds of fermented liquors as a beverage.

7 Buildings which get out of repair, should be repaired soon, or taken away.

8 Doors and gates should not be left swinging; but kept either shut, or fastened open.

9 Curtains should not be left in such a manner as to be blown out of the windows.

10 It is uncleanly and unadvisable to shake, or beat garments, carpets, mats or rubbers, or any thing of the kind out of the windows of the dwelling house.

11 It is unsafe to leave any kind of garments, or yarn or cloth spread or hung out over night, unless it is watched.

12 It is uncleanly for Brethren and Sisters to spit out of the windows on the floors, walks cellar bottoms or in sinks.

13 It is unsafe to shoot with guns near the barns, or other buildings, unless the wadding be of leath or shavings, or somthing not liable to take fire.

14 It is unadvisable to use locks and keys in the dwelling house, except where public stores are to be kept; & no false locks should be used in the dwelling house on any private possession.

15 It is uncleanly to allow cattle or sheep to feed in the door yard, and they should not be carelessly driven through them,

and it is a good rule to mow door yards twice a year

16 It is improper to cut up the door yards into little cross paths, and by roads, but, when consistent all should keep on the walks.

17 When Brethren or Sisters are about the farm and pass thro bars or gates, they should alwaysleave them closed unless they find them evidently left open on purpose. And when Brethren are about the farm, and find gates open, bars down, or fences broken down, they should put them in order, if consistent, and if not, inform those set in order to take care of them, on their return home.

18 All implements of labor, carts, wagons sleighs sleds &c should be put in their proper places, on saturday

night, and as far as consistent every night, and all of these thing should be done in season to retire at the time appointed, if possible.

19 No kind of beasts birds &c, should be kept for mere curiosity, or for the sake of fancy or show

20 When Believers enter the dwelling house, they should walk softly and in the fear of God.

21 Slamming doors or gates should not be practised by Believers.

22 Believers should avoid lounging in the windows or leaning on the window stools, as if they were asleep, or gazing out at passers by, and particularly on the sabbath.

23 If a Brother or Sister be

missing at the dining table the place should be immediately filled

24. No one should allow himself to pass carelessly over small & useful things, as a nail pin &c, thinking it to small to pick up and save; for, our Heavenly Father may consider such too small to bestow a blessing upon.

25 When Brethren or Sisters are assembled to sing or support union, no one should read aloud without the request or consent of the ~~whole~~ company; lest some greater gift should be obstructed.

26. When any are out of health, they should not defer applying to the Physicians until saturday night or Sabbath day for the purpose of saving time for temporal employment

27. Brethren should not present themselves to support union with the Sisters, when they have aught one against another, and Sisters should not present themselves to support union with the Brethren when they have aught one against another.

28. Believers should not keep any Beast that needs an extravigant portion of whipping or beating; but such had better be sold to the children of this world, or killed.

29 No one should sleep in meeting time, or be gazing at spectators in public meetings

30 Rocking chairs should not be used in singing meetings

31 All should avoid unnecessarily frequenting the rooms wherein they do not live, except on duty

32 Believers should not keep pots of flowers, in or around dwelling houses or shops.

Conclusion

Whoever knowingly or willfully breaks the orders of the gospel should feel that they have sinned in that thing and should feel themselves solemnly obligated to confess it and put it away in the line of order

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The Elders of every family throughout Zion should keep a record of the orders contained in this book, or such a portion of them as the Ministry deem suitable for, and adapted to the family over which they preside; and the same should be frequently read or spoken to the family; perhaps the most judicious way to make a suitable and lasting impression

upon the minds of the people would be to read one section of them only at one meeting, thus calling the attention to one subject

It is very important that every Believer should get an understanding of the order which they are called to keep.

Mother Lucy Sayings

Spoken at different times and Under Various Circumstances

Young people must not expect to please themselves with every fancy, or think to have every notion that they would naturally want, or to have their own ways; but they must remember that they are called to be examplary in all things.

Brethren and Sisters you hear a great deal about the cross, perhaps a great deal more than you want to hear many times; but every one ought to consider that all they have

gained towards the kingdom of heaven, is by the daily cross. And all who do not carry this daily cross, in all their thots words and actions, can not travel in the way of God.

Some think they have harder times, and their crosses are greater than others, but such ought to consider whether there is not something in them which needs greater crosses to subdue. And then dont you flounce or frown until you see whether you do not need all you have and more.

Brethren and Sisters, I feel many times you would trample on the laws of Zion and would go one side of order

to satisfy some inclination in yourselves, Such as you call little orders you pass by, and will say by and by when Mother and the Elders are gone.

"Why we did so when Mother was here why cant we do so now? If they allowed such things, who can blame us.?

But I want you to remember such things are not allowed we do not allow of disorder -

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Mother, on speaking to her children on Christmas said, If there are any hard feelings, difficulties or any thing so great that it cannot be settled to day, it ought to be done tomorrow; and if you cannot get hold of a forgiving spirit, do sell, all that you have and buy it; you have enough to part with if you will I desire there may be none,

neither male nor female but that labor to be peacemakers; I can sense, very clearly, the reward of the peacemaker. You had better sacrifice a great deal than not to keep peace Brethren & Sisters.

You must not take offence, nor give offence; if anyone will take offence they will give offence; and if they will give an offence, they will take an offence. If you break the precious laws of Christ, you get off the Christian ground.

This I call a sacrifise, to give up and to hate our nasty natures, natural dispositions, and ugly ~~[illegible]~~ appetites, with which we are all born into the world; and who is there that will flinch, or give back because

the way is so straight? I hope there is none!!

I do not glory in my proffession; I would as willingly be a Jew, as a Shaker, unless I live a godly life. I might as well be a Jew as to profess to be a follower of Christ and not be one.

I do not know but I have a different understanding of the gospel, and about the way of God, from what some of you have. I thot when I first heard the gospel, that I must give up every kind of evil; I thot that old ugly was going to be rejected. I expected to give up pride covetousness deceit, lying, and every bad thing, if I ever went to Heaven.

And if you think you can give way to backbiting anger,

crabbed crooked ways, and what ever an evil nature may lead you to, and think you are going to Heaven, I want no such Heaven.

If there are any that have a disposition too nice, and too pitty to be destroyed, they ought to let it be known, that we need not expect so much of them; but my natural make is none too good to die; I do not want to save it; I hate my old natural disposition and I find need of the cross.

You ought to have love and union to eachother, a godly union, which is very different from a fleshly union.
I desire you would speak to eachother in the new tongue, and not let the old tongue bear any rule. Just as much as you

give way to the old tongue, to chafe and gall eachother, just so much you are defiled.

Those who have the spirit of Christ, are meek submissive and humble, it makes them simple like children, willing to do any thing to find favor with God.

I want you to consider how mean and poor you are without the gift of God; this does not lift you up and make you proud, and disdain submission, neither will it make you feel cast down, or despised, but but by it you will feel confidence and peace. But, this great big sense, makes one feel hateful, it makes one look contemptable. I can almost always tell a person who feels big where ever I see such an one.

I can love and bless all, I feel that the Brethren and sisters are my interest, and that I am theirs; I feel that I cannot do without them nor they without me. I desire that none would excuse themselves that they cannot bless, because there is somthing in the way; there is always room enough to bless.

I feel more concerned about the union than almost any thing else. I desire you all to watch yourselves in this point, it is a matter that all can understand. There are none of you so strong that you can divide, and seperate out without loss. You cannot go to heaven alone. I believe disunion will be the overthrow of many souls yet. But if any souls are lost they

will have to come down and acknowledge their own folly and guilt

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If any feel as tho they could not have their natures spoiled, they ought to step back and not unite with the rest in worship

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There is a daily duty to do; that is, for the Brethren to be kind to the Brethren, Sisters kind to the Sisters, & Brethren and Sisters kind to eachother. You ought to be very careful how you speak to each other; speak lovingly one to another, according to the simplicity of the gospel

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Mother Lucy in speaking to a company of young Brethren and Sisters said. I was taught, when I was a young believer, that I had better cut my fingers off, than to speak or feel, against those who are before me in travel in the way

of God. And it is really so, and you must not do it.

And again said Mother, you must all labor to keep good order, for it is your protection. The orders of God seem hard to a carnal mind, but I should say that there are not many if any here present so young, but that they may see and feel, the necessity of keeping good order.

To my sense, Believers are held together in union by a golden chain, this chain is composed of the gifts and orders of God, and every order is a link in this chain; and if you break any of these orders, you break this chain, and are exposed to be led astray. But while you are careful to keep the gifts and orders of God, chain,

you are surrounded by this golden chain, and are secure from all evil.

The last foregoing sentence was spoken by Mother about fifteen days before her decease.

In a time of great scarcity 1816

Mother being at the second Family Spake to the People As follows.

You ought to be saving and prudent of every thing; while attending a meeting with the people at Watervliet, I felt a gift to exhort them to prayer and thankfulness for every meal of victuals they eat; while speaking I felt such a flow of the blessing of God and such a fulness that it refreshed my soul, and when ever I make mention of this gift I feel the same flow of his spirit, and I feel that you are needy of the same gift. When you kneel down, you should pray to God to give you thankful hearts, and eat what is set before you asking

no questions for conscience sake, and if you are careful to keep this gift, you will never lack any need ful thing, but will always have enough.

As long as Believers travel, there will be some that will fall off, but it will be such as are unfaithful, you need not fear that you will ever fall, if you are faithful, All who are faithful will be able to stand and will be of Christs Family Christ will accept none but such as are perfectly honest upright and just to themselves before God, and every such one will be a help to keep the gospel and will be able to help other souls.

You all want to feel com fortable, and if you do not feel comfortable it is because you are to high in your feelings you

must humble yourselves, Believers are deprived of a great deal of comfort by a big high sense, when you feel uncomfortable lean and poor, then you must labor to come down and be humble little simple and meek and if you are faithful you will feel the gospel - you ought to pray that God would give you wisdom to do his will.

Sisters that work in the kitchen ought to cook your victuals good and wholsome and in a suitable manner, you ought to keep the cellars clean & not let your victuals get sour and mouldy & then throw it away, it is not right to do so, and it is wrong to give people such victuals to eat, it is unhealthy, a suitable manner of cooking becomes the people of God.

I do not believe it is right for Sisters to be all the time

striving to have somthing very extraordinary, I am afraid there is to much of this sense got in among you, of trying to please the natural appetite, striving to cook better than others, this sense of pleasing the appetite in every respect, and to outdo eachother, I am affraid for one that this sense of pleasing does not please God.

It puts me in distress when I go into the kitchens to see the Sisters slaving themselves as it were to the end of their strength to cook somthing extraordinary and so go beyond what is needful or suitable; it looks to me as tho we were a going to worship this old carcass and adore it with all our might and strength I cannot believe this is right indeed I know it is not.

Those who work in the kitchen ought to have their sense where

they are, and do their work well and in a suitable manner as becomes the people of God, and strive not to fall short, or go beyond.

Mother then said I have begged charity of the Elders and Deacons to take 3 poor children whose Parents have gone away: one of them is blind the other two are as likely perhaps as any you have, and I wish to know your feelings concerning it the Brethren generally that we would be blessed in so doing, one made the observation that he thought we were already full Mother replied (calling him by name) you make me think of Father Williams words, If there is room in the heart there is enough in the house.

We are apt to want children to be examples to us but this is not right, we must be examples to them, and protect them and bring them up in the way of

God, you ought to take good care of the children and give them wholsome food they ought to eat bread and milk until they are 14 years old, milk is for children and they ought to eat it they will be more healthy than they will to be fed with nicnacks, such as gingerbread sweet cake and other dainties. You may give them a suitable dish of bread and milk, and a suitable piece of bread and butter or a piece of cake or pie, cut it for them and lay it beside their dish, and when they have eat that, if they have not enough they may finish their meal with bread & milk, do not give them sour milk or bread it is hurtful, gingerbread cake or pie should not be given them for biting, it is rich strong victuals and a child is not strong enough to eat such victuals without

injury. I know it is crossing not to give them such things especially if they have been kind and obliging and willing to do chores, but I had rather take up some cross than injure the health of a child; ....

Words of Mother Lucy at a Night meeting 1821

It has been a long time since I have had an opportunity of seeing you all together and I feel a desire to speak something to your understanding.

We are all called by the gospel, and have a privelige to make our calling sure by being faithful and obedient to what the gospel teaches us. There are many feelings which believers are exposed to gather if they do not keep low; and I feel that there is great need of your coming down and feeling more meek

and low; it is not in coming up to the gospel, but it is in coming down to the gospel. creatures cannot feel happy when they feel unreconciled, but if you feel unreconciled and do not give way to it, it will not hurt you

Some will feel as tho their place was not great enough for them, they want some higher lot, but I have thought many times if it was my lot to dig in the Earth with my fingers I could be happy in doing it, every one are accepted according to what they are able to do, the weak are as much accepted as the strong according to their strength, We all have a duty to do here in this world, and I know of no other way to prepare for death, but to do my duty while in this world =

A Letter from James Whittaker. Minister of The Gospel. To his relatives in England

I have wrote to you a letter, in answer to a letter you wrote to me last winter; wherein I have signified my mind partly to you; it remains now that I declare unto you my whole heart; which I cannot tell at present but it will be a final close between you and me, thro time and eternity.

Flattering titles I am not about to use towards you or to soothe you with lies, but with the truth will I come forth, whether you hear, or whether you forbear; be not so unwise as the Scribes and Pharisees; who said to Christ, thou bearest record of thyself thy record is not true; while I testify unto you what God has done for my soul; blessed be God forevermore who has seperated me from my mothers womb;

and made me a minister of the gospel in the day of Christ's second appearance. All earthly profits and pleasures; all earthly generation, and propagation which are the delights of all men in their natural birth (professor and prophane) all these I say have I forsaken for Christ's sake; and I have already received an hundred fold in this present time as the holy Son of God promised in the day of his first appearance; and much more abundantly. A death to the man of sin have I found; a total spoiling of the strong mans goods and redemption from the bondage of corruption; which is that sordid propensity to, or ardent desire of copulation with women; which has not been understood in that sense for many ages. but now is made manifest to all them that believe and obey the gospel which God has committed to my trust. I daily feel a fountain of love, life, joy, and heavenly glory flowing in my soul like a river of living waters; pure and clean my soul is

constantly replenished with rich supplies from the heavenly glory; and my heart incessantly flows with charity and benevolence to all mankind. with a broken heart God has blessed me; and the image of the Lord of glory is formed in my soul. plenty of the dew of heaven is distilled in my soul from day to day, and the divine nature doth infold me like a delightful sea of pleasant waters, full of glory.

What think ye? If I were to seek friends in this world, should I not cleave to my own blood? Should I not make you the objects of my pursuit? but I am weaned from all terrestial connexions; and in lieu thereof I have joined the hosts of heaven; with open vision do I behold the angelic company of the spiritual world. and join the melodious songs of the new Jerusalem.

Why tell ye me of your increasing and multiplying after the flesh? your vessels are marred in the potters hand and they must be made over

again by regeneration or go down to the pit; Say ye it is a command to increase and multiply? but I say it never was a command to corrupt the earth, and fill it with a double condemnation; and then plead the command of God — to increase and multiply, as though you had been doing his will. God has given me the power to increase and multiply in its true, typical, and evangelical sense, which I go forth to do.

I have begotten many thousands of children and replenished them with many good things. I hate your fleshly lives, and your fleshly generation, and increasing, as I hate the smoke of the bottomless pit; and your pleading the command of God to increase and multiply, to cover your doleful corruptions; and inverting the order of heaven,

Think ye that I will look towards you, while you live after the flesh,

defiling yourselves with effeminate desires, and prophaning the command of God for a cover? It is in my power indeed to help you greatly in a temporal sense, and many others who live as corrupt lives as you do this day; as much without God in the world, but be it known unto you and all men that I will not do it; except you forsake your wicked lives and serve the living and true God; which I have no expectation you will do if I should nourish and cherish you as a tender Father does his children.

Stay in England till you go down to your grave, as long as you are for following natural generation and the course of this world. I know that your greatest oppression is your living after the flesh, which is your own choosing, and is the very reason why I will not help you tho I have it in my power. Away! with your looking towards me for help, since you

are sunk in my soul for your dis obedience to God and your lying hope that you are in favor with him; while you corrupt the law and trample the gospel under foot; were it so indeed that you had it in your hearts to turn to God and obey the gospel. I would look towards you with charity and compassion, and would take care of you, soul and body; but that is far from you, and it is in your hearts to enlarge your liberty after the flesh; and to provide livings for yourselves and posterity; therefore you are a stink in my nostrils; instead of your having the pardon of your sins you are deceived, and I feel that you are powerless, alienated from the life of God and become carnal, ~~[illegible]~~ sensual, unwise, therefore as you have chosen your own ways; see what the God you serve will do for you, and your false hopes

what they will bring you to. All we that are of that one community that worship God in spirit and rejoice in Christ Jesus being seperated from all effeminate desires, and sensual pleasures, are in possession of the only hope of eternal life; my God has delivered me, redeemed my soul, filled it with heavenly glory, and the power of an endless life; as well as made me able to help many in a temporal sense; and you might have been sharers with me in all this unmerited munificence had you obeyed the gospel with me. As therefore you have forsaken God, so I also forsake you; and will never give you any encouragement to come into this land till once for all you resolve to turn to God, and obey the gospel.

I feel the compassion of God to warn you. What you are losing in this great day of the second appearance of the Son of Man; you are losing

no less than the only means of salva-
tion that ever will be offered again
in this world.

The power of the gospel does
prosper in my soul, in bowels of charity
and compassion for the poor lost children
of men; and I would that you ~~be~~
would be warned by a faithful friend,
not to outstand the day of Gods final
visitation, for the sake of your false
hopes, which will leave your souls deso
late and barren; or for the fading
things of this life, which are but
vanity and vexation of spirit.
O! that you would hearken! for
then there is the same door for your
escape, as for the rest of the children
of men; at which door, if you enter,
I feel to receive you with charity:
and the severity of this letter is the
charity of God to your souls;
and his abhorence of your false
hopes.

James Whittaker.

Copied by Lydia Lewis December 1859

SHAKER COLLECTION

Items 107-118

Photostats of correspondence, 1805-29

OVERSIZED

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